THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XIX. Saturday, October 24, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 13.—*MORMON SOCIETY.*

PETITION FOR THE RE-APPOINTMENT OF GOVERNOR BRIGHAM YOUNG.

"To His Excellency Franklin Pierce, President of the United States.

"Your Petitioners would respectfully represent: that

"Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, We find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumours published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

"We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and

"Whereas his re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; That he is decidedly the most suitable person that can be selected for that office.

"We therefore take great pleasure in recommending him to your favourable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory.

"Great Salt Lake City, Utah Territory, December 30th, 1854.

J. T. Kinney, Ch. Justice U. S. Supreme Court Utah.
E. J. Steptoe, Lt.-Col. U. S. Army.
John F. Reynolds, Bvt.-Maj. 3rd Arty, U. S. A.
Rufus Ingalls, Capt. U. S. Army.
Sylvester Mowry, Lieut. U. S. Army.

Lathett L. Livingston, Lt. 3rd U. S. Arty.
Jno. G. Chandler, Lt. 3rd U. S. Arty.
Robt. O. Tyler, Lt. 3rd Arty.
Benjn. Allston, Bvt. 2nd Lt. 1st Dgns. U. S. Army.
Chas. A. Perry, Sutler U. S. A.
Wm. G. Rankin, [Quartermaster's Clerk.]
Horace R. Wirtz, Medical Staff U. S. A.
Leo. Shaver, Asst. Jus. S. C. of U. S. Ter. of Utah.
Wm. I. Appleby, Clerk Supreme and First District Courts U. S. T. U.
Curtis E. Bolton, [Bookkeeper of Mr. Perry.]
A. W. Babbitt, Secretary of Utah Territory.
Wm. Mac, [Merchant.]
J. M. Hockaday, [Do.]
George Sims, [Do.]
Henry C. Branch, [Do.]
C. C. Branham, [Do.]
C. J. Byrne, [Do.]
Lucian L. Bedell, [M.D.]
Cortland Livingston, [Merchant.]
Felix Tracy, Jr., [Adams & Co.'s Express Agent.]
E. Smith, Postmaster Salt Lake City.
Joseph Hollman, U. S. District Atty. for Utah.
Joseph L. Heywood, U. S. Marshal Utah Ter.
Jos. Greene, [Merchant.]
J. Geo. Ziegle, [Do.]
Louis Scholl, [Do.]
B. W. Gannon, [Do.]
John J. Kerby, [Do.]
S. L. Wallace, [Do.]
F. S. Klumph, [Do.]
Stephen B. Rose, Ind. Sub-Agent for Utah Ter.
James Loan, [Merchant.]
W. H. Hooper, [Do.]
Geo. P. Styles, Associate Justice S. C. U. S. for Territory of Utah.
T. S. Williams, [Merchant.]
John Needham, [Do.]
William Bell, [Do.]
Charles G. McLure, [Forage Master U. S. A.]

"We do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, this 31st day of December, 1854.

"Thos. Bullock, G. S. L. Co. Recorder.
"Leo Hawkins, Clerk."

It will be remembered that Lieut.-Colonel E. J. Steptoe, whose signature is attached to the foregoing, had himself been appointed to the Governorship of Utah, but had honourably declined, for the reasons set forth in the petition. It will be observed that the names of Secretary Babbitt and Judge Shaver are also attached thereunto; and this fact will appear doubly significant, inasmuch as the principal charges brought against us in Drummond's Report are, that these men were murdered by the "Mormons." Query: do the "Mormons" murder their FRIENDS, while rascals and avowed enemies, such as Drummond, are allowed to escape? Consistency, answer!

TESTIMONY OF COLONEL THOMAS L. KANE.

Extract of Correspondence between the Colonel and President Millard Fillmore.

"Philadelphia, July 11, 1851.

"My dear sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge."—*From the Pensylvanian.*

TESTIMONY OF CHIEF JUSTICE JOHN T. KINNEY.

Remarks at a Collation given by the Hon. Secretary, A. W. Babbitt, to the Legislative Assembly of Utah.

"I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise, which have enacted the fewest and simplest laws; and as you claim superior wisdom, it will no doubt be made manifest in the framing of your laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogise Governor Young, or his Council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty—your public buildings—your machinery,

and the union and good feelings prevailing throughout your territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments, and kingdoms, still there is no people more happy, more free, and prosperous than this people. These are the words of truth, and it gives my soul delight to express them."

ANTI-MORMON SLANDERS.

"I have not yet heard a single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane.*

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid.*

"The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and every body in it seems to be active and busy."—*H. C. Lee, of Milwaukie, Wisconsin.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormonites in Utah, that the morals of the public were *remarkably pure*, and that the Mormon women *were above all blame.*"—*Frederica Bremer's Homes of the New World.*

"Despite of all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants; but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister had been injured, to kill the seducer."—*New York Herald.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of

hare-brained socialists, or agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness — Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumblingblocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*Ibid.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry, which we have described, could not characterize a debauched and licentious people."—*Edinburgh Review.*

(To be continued.)

THE UNITED STATES GOVERNMENT AND UTAH.

(From the "Deseret News.")

Powerful in numbers and wealth, extensive in domain, learned and practical in mechanical arts and the exact sciences, and possessing a land choice above all other lands, the United States had it in their power to become the most free, enlightened, and happy government ever instituted by man. Peopled by those who had experienced and fled from intolerance, oppression, and religious persecution in the old world, delivered from the yoke aimed to be fastened by a foreign power, and blessed with a constitution guaranteeing freedom of conscience, of speech, and of the press, it was scarcely presumable that occasion would ever be found for the prudent, cautionary counsels and exhortations to be found in the inaugural addresses of Washington, Adams, and Jefferson. But, alas, for human wisdom, when man rejects the counsels and servants of Jehovah! So recently as March 4, 1797, President Adams rationally and forcibly urged the propagation of "knowledge, virtue, and religion, among all classes of people, as the only means of preserving our Constitution from its natural ENEMIES, the spirit of sophistry, the spirit of party, the spirit of intrigue, the profligacy of corruption;" and within that brief period those very ENEMIES, so wisely cautioned against as destructive "to elective governments," are exercising almost undisputed sway over our nation, and most certainly bid fair to soon accomplish their fore-warned nefarious designs.

Place-hunters and spoilsmen, with a hireling clergy and reckless editors to bolster corrupt systems and lash unbridled licentiousness into fury, have the Executive of our nation fast bound hand and foot, and turn him, like a weathercock, to subserving their nefarious purposes, to the utter overthrow "of equal laws, of justice and humanity," principles so revered and respected in the early administration of our government. Yes, so much were those principles then respected, that President Jefferson, so late as March 4, 1801, asserted, "A wise and frugal Government, which shall restrain men from injuring one another, and shall leave them otherwise free to regulate THEIR OWN pursuits of industry and improvement," to be "necessary to make us a happy and prosperous people."

But inasmuch as rotten political pigmies have attained to almost supreme sway in the Government, and are fast trampling under foot the last vestige of "unalienable rights," utterly regardless of the correct teachings and examples of the wise and true patriots and statesmen of the Revolution, it may be asked whether we expect to wean them from the cesspool of their corruptions, or to prevent the mad officers and crew of the ship of state from pursuing their wild orgies, as they are hopelessly whirled in the narrowing circles of the vortex of destruction. We have no such expectation, for we are aware of the folly of attempting to cast evil spirits out of those who prefer their companionship, and our voice is not loud enough to penetrate the ears of those who are willingly deaf and drunken through the influence of their unbridled passions. What then do we propose? To freely

and truthfully comment upon men and principles, no matter whether high or low, powerful or weak, as opportunity and wisdom may dictate. Also to inform "the powers that be" that we are somewhat acquainted with their inhuman plans and designs, and shall subvert them so far as possible; and, for the benefit of the honest, virtuous, and upright, the wide world over, shall strive to encourage the noble and good, and restrain the vicious.

The United States have millions of acres of unoccupied land, for the rapid settling of which the very genius of our Government requires the extension of every constitutional facility and encouragement. Utah embraces a large area of mountains, deserts, and arid valleys, with three salt lakes, several brackish and fresh water springs and streams, six or seven small unnavigable rivers, and limited and widely scattered spots and strips of soil rendered fertile by expensive and vexatious irrigation. This "frightfully poor" region was unoccupied previous to 1847, save by the aborgines and a few roving Indian traders, trappers, and hunters. Being midway between the Western States and the land of gold, on the best direct central line of over-land communication, did not the Government offer large bounties in land, and almost stretch its delegated powers, to pave the way for the settlement of so desolate a country? And did they not even shake off a barbarous relic of colonial usage, and guarantee to the settlers in such a region, even more fully and cheerfully than is accorded to those dwelling in more desirable locations, the constitutional right of electing their own officers? We will answer.

In February, 1846, thousands of men, women, and children, could be seen leaving their homes in Nauvoo, and crossing the Mississippi to escape the religious persecution so ruthlessly poured upon them by the State of Illinois, while not a single move was made by the General Government to "restrain men from injuring one another." And when crossing the Missouri, after a weary journey through the State of Iowa, they were met, instead of with kindness, commisseration, and succour, with a requisition from the United States for a battalion of 500 efficient men to assist in the war with Mexico. This quota, if even any could have been legally called for under the circumstances, was so outrageously and unprecedently large, as to plainly manifest what might be expected from the then Administration, which should, according to Jefferson, have extended "equal and exact justice to all men, of whatever state or persuasion, religious, or political."

That battalion, after being so recently thrust from their homes, solely because they lived above corruptions and the commission of popular crimes, at a moment's warning turned their backs upon their wives, children, and aged parents, upon their brethren and sisters, and, least of all, upon their teams, wagons, and the little all left to them of this world's goods, and performed the most arduous, health-destroying, and praiseworthy, but much poorest requited service, in the acquisition of the very territory of which Utah is a portion. That unfair and inhuman requisition was the first open thrust at the Latter-day Saints by the Government, but it was met in a manner so different from what was expected, and so different from what any other class thus treated would have met it, that the then design for our extermination was foiled. And the ready compliance with such an unheard of requisition, for a long period, effectually silenced the most rabid persecutors of the Saints, and even caused its originator and instigators to blush at cruelty so akin to the characteristics of the fiends of darkness.

In 1847, unfostered and unsustained by human aid, but strong in the Spirit of their God, and joyous in the known eternal principles of Heaven, the Saints wended their way to the mountain fastnesses of what is now called Utah; and from that date until now have been busily engaged in the observance of the commandments of God and the counsels of His servants, in framing and abiding good and wholesome laws, and in benefitting and striving to save the human family so far as possible. Within that short time cities have been built containing, aside from the comfortable dwellings of the less affluent, large, tasteful, and commodious public and private edifices, which would add grace to cities the most favored by time, wealth, and other facilities. Many locations, previously nude and unsightly, have, by laborious, persevering, and often unrequited toil, been caused to teem with their rich products for the sustenance of man and beast, of the citizen and the stranger. And trees, planted and watered

with a labour and patient waiting that but few would endure, are now bending with their burden of beautiful, luscious, and varied fruits, where heretofore naught but barrenness met the eye. And mills and machinery add their hum to the music of waters hitherto unrestrained. These facts alone are of themselves a perfect refutation of all the lies and slanders uttered against us, whether in regard to our social, moral, or political, or religious character and habits; for no people of the character and habits given us by our enemies, would, could, or ever did, even under the most favourable circumstances, operate in a manner at all comparable, for true worth, with the course and conduct of the Saints in Utah.

"Well, for all this toil expended in peopling with patriotic citizens regions where no other people would or will dwell, has not Congress passed for Utah an extra liberal pre-emption law?" It has passed pre-emption laws, some more and some less liberal, for ALL Territories, if we mistake not, except the Territory of Utah! And here alone, where, from the very nature of the country and the just claims of its settlers, and the circumstances of its settlement, justice and mercy would require its being freely given to its occupants, as some small remuneration, there is no pre-emption law extended by a Government which proclaims its citizens to be "free and equal." At a late date, persons were sent to make scattering surveys within our borders, when it is or should be well known at Washington, that even those will never pay for the expense. For although they be made, as we are informed has been the case, at a very cheap rate to the parties entrusted with their execution, by plotting in the office lines never run, and corners never seen in the field, and by here and there sticking long stakes so loosely, that animals upon the range will rub them down (laid to "Mormons") and thus obliterate guiding marks to blunders, still the Government pays according to the office returns, and the buyer may hunt his lines and corners as best he can. But perhaps we should find no fault with large pay for not-doing, since it is preferable with some to be unwillidg to pay anything for service, unless the service be of a corrupt and corrupting description, or be not-performed.

We are as willing to pay for land as are any other people, and are as fond of valid titles to land, which, in unsold lands, whether surveyed or to be surveyed, we recognize, and always have recognized, to rest with the Government. And who in Utah has ever prohibited or in the least interfered with the customary surveying of public lands? Who refuses to pay for public lands, when they are thrown into market? No one in Utah. But how has it been in Nebraska? Congress passed an act, granting a quarter section of land to each settler of a certain description in that Territory, and the Territorial Assembly transcended their bounds, and legislated a half section to each such settler. Has the Assembly in Utah ever ventured upon legislation of anything like that character? Verily, no; and as to land they have only granted possession to certain claims and improvements thereon, as has been customary in all new countries, pending the survey and sale by Government. And we again defy the world to point out a single infraction of law by the Latter-day Saints, either in a legislative, judicial, executive, public, or private capacity.

But the unlawful land-legislation in Nebraska is not all the beauty of land practice in that region, for they have organized Clubs to mutually warrant and defend HALF sections to settlers, and have passed a resolution, among others, in which all who will not join them are called sundry very hard names, and threatened with all sorts of violence, if they in the least degree interfere with the operations of the Clubs. And we are informed that they have already shoved several under the ice, tied up and severely whipped others, banished some, and otherwise killed and maltreated those who cross their plans. Is not all that law-abiding and highly praiseworthy? But they are not "Mormons." Why not send troops to Nebraska, where Congress is openly legislated over by a Territorial Assembly, and the laws set at defiance? Why were not troops sent to California, where downright insurrection and rebellion have strode rampantly over all law? Oh, they were not "Mormons!" Why are not troops sent to New York, Baltimore, WASHINGTON, and other cities, when the civil authorities are wantonly scouted, and blood lawlessly shed by violence reddens their streets? There are no "Mormons" engaged in those pastimes of civilization; And, last, why send any troops to Utah,

where all is peace, industry, law, order, virtue, sobriety, and daily observance of the principles pertaining to both temporal and spiritual welfare and salvation? Oh, solely for the very reason that they are "Mormons," and their upright and virtuous course is so unlike our deeds of of darkness, that we are determined to make them as lawless, bloodthirsty, and rotten as we are, or exterminate them, if we have the power.

To pave the way for the accomplishment of so laudable (?) a design, and, if possible, to goad us to some overt act which can be seized upon for a plausible pretext, they persist in the barbarous colonial usage of thrusting strange and outside officers upon us, contrary to our lawful and oft-expressed unanimous choice, and the majority of whom are most well known to be utterly base and unworthy. President Jefferson, in his address already quoted from, specifies "a JEALOUS care of the RIGHT OF ELECTION BY THE PEOPLE" to be one of "the ESSENTIAL principles of our Government." But within a few days over fifty-six years from that date, and in the same professed Republic, at least one of President Buchanan's Cabinet has styled our Legislative Assembly disrespectful and threatening, because, forsooth, they plainly, though most repectfully, set forth their Constitutional rights in the matter of officers for Utah, and that, too, most strictly in accordance with the teachings of Thomas Jefferson, the great father of the party now in power. But what better can be expected from such pigmy sons of Revolutionary sires, who in so few short years have sunk to so low a depth of degradation!! Halloo in the ears of the deaf, or preach repentance to the devil, all you who have hopes of success in such a course; but for our part, we do not look for justice from a power which has striven all the day long, both secretly and openly, to exterminate us from the earth.

And now, after having briefly sketched a portion of Governmental usage to "Mormons," we actually wish our Government to cease beating about the bush, and to frankly and manfully, if they have any manhood, proclaim to us and the world what course they intend to pursue towards the Latter-day Saints. If you are too sneaking and cowardly to show your hand, but persist in the same oppressive and suspicious conduct you have heretofore, except during the administration of President Fillmore, and partially that of President Pierce, you can but expect that the ardour of our patriotism will at some period cool, for there is always a limit to the human endurance of injustice and tyranny.

If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honourable men, who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair counsel, but persist in sending us officials from the tag, rag, and bobtail of whore houses, grog shops, and gambling hells, we shall take the yankee liberty of guessing your kind (?) intentions towards us, and shall also take the liberty, for the first time, of using that class of officials strictly in accordance with their deserts.

Should you elect to send the last-named class, and should they venture to come and act out their devilish natures, they will really need a far larger body-guard than 2,500 soldiers. And not only to prevent your sending an ignorant soldiery into trouble, and to a region whose manners and society are not congenial to them, but also that such officials may have a characteristic and reasonably numerous guard, we respectfully suggest that you invite to that service particularly all the hireling priests, editors, and other infernal liars who have for years been pouring their venom upon us, and striving to banish "Constitutional principles" and all saving truth from the earth. It would be rather amusing to see how that class of characters would appear at the meeting, for they have been exceedingly diligent in their abortive attempts to successfully charge error, crime, or outrage, to the doctrine and conduct of the Saints. And when foiled in lie upon lie, they have renewed the attack, with a zeal worthy a better cause, and pertinaciously continued to make lies their refuge.

Why cannot our Government at least listen to the counsel of Jefferson, and be

"wise and frugal"—"restrain men from injuring one another, and leave them otherwise free to regulate their own pursuits of industry and improvement?" Why not wisely expend the immense national revenue in paying off the national debt, in making railroads, improving rivers and harbours, settling the public domain, and in using every proper method to promote the peace, welfare, and prosperity of a great people? But let the wicked take what course they may, and though the President, his Cabinet, Congress, and others recklessly break and trample upon the Constitution, that will not alter the course of the people in Utah, for it is our duty to stand by and preserve it, though all others forsake it; and most manfully and faithfully will that duty be fulfilled.

We are fond of peace, and will have it, even though we have to fight for it, as did the Quaker in Connecticut. An old gentleman went from New York to Connecticut on a visit, and while there, he met a man who abused him. When he returned to his home, he told his son of the bad treatment he had met with, and described to him the person who had misused him, and the place where it occurred. The son was a strong man, and a fighting character; and after brooding awhile over the subject, he started for the place described. Upon his arrival, he met a man dressed in Quaker costume, who very well filled the description, and he at once accused him of having at a certain time grossly abused his father. The Quaker stoutly denied the accusation, but the son persisted, and told him that he was bound to whip him. The Quaker, finding remonstrance and his protestations of innocence to be in vain, laid off his coat and hat, and said, "Lie there, religion, until I give this fellow a whipping," which he did most effectually.

"12. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13. The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isaiah xvii.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 24, 1857.

A PROPHETIC WARNING TO THE INHABITANTS OF GREAT BRITAIN.—Expecting soon to leave Great Britain, and return to our mountain home in the Territory of Utah, we feel it a duty to leave with the inhabitants of these countries a solemn warning, concerning those things which will soon befall them; and to point out their only way of escape.

Being called and sent of God, we humbly and in a most respectful manner, say to Her Most Gracious Majesty the Queen, and to all the Lords, Nobles, Rulers, Authorities, and Inhabitants in the United Kindom of Great Britain, that God Almighty, in this nineteenth century, has set up His Latter-day Kingdom upon the earth, as predicted by His ancient Prophets and Apostles. Angels have been sent forth from heaven, by whom power and authority have been conferred upon many, not only to set up and organize the Kingdom, but to minister in all things pertaining to the same. These inspired messengers have been sent, by the commandment of God, to nearly every nation under heaven, and have testified in humility and meekness, but yet with great boldness, that the great and terrible day of the Lord is at hand, and that the preparatory kingdom is established in the heights of the mountains on the great western hemisphere.

The kingdoms of the world have waxed old; and, because of wickedness, they are destined to be speedily broken to pieces; but the kingdom of God will endure for ever. It is destined to increase in strength, power, and dominion, and to bear rule over all the earth. Those nations and kingdoms which will not unite themselves with the kingdom of God, and become one with it, honouring its laws and institutions, will utterly perish, and no place will be found for them.

In view of these things, we humbly, as a servant of the Most High God, entreat all the people of these countries to repent; and in the name of the Lord we exhort you to put away the evils and abominations in your midst, and seek the Lord and His kingdom, and you shall be forgiven, and your great transgressions shall be blotted out, and you shall become a great and mighty branch of that universal Theocracy which is to fill the whole earth, and thenceforth be governed by its laws.

But if you will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strong-holds shall be thrown down; the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged, their merchandize, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn; for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof may no more come up before Him.

Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they "had not where to lay their heads." But they were faithful in delivering their warning message, until the Lord called them out of their midst, that He might execute speedy judgment, and show to all nations that His servants cannot be rejected with impunity. Let Great Britain take warning! and not follow the wicked examples of the Europeans in India. Your fastings and your prayers will be a solemn mockery before God, if you receive not the message He has sent. Though you appoint days of fasting and humiliation before the Lord, yet He will not hear you nor answer your petitions, so long as you receive not His Kingdom, and treat His servants with scorn. He will mock at your calamities and multiply them upon you, until you are wasted away, as chaff by the whirlwind of the mountains.

THE TWENTY-FOURTH OF JULY IN THE TOPS OF THE MOUNTAINS.

(*From the "Deseret News."*)

On Wednesday, the 22nd instant, numerous teams could be seen wending their way by the different routes to the mouth of the Big Cottonwood kanyon, the company being privileged to camp for that night at any points below

the gate in the kanyon. On the 23rd, President Brigham Young led the van of the long line of carriages and wagons, which easily passed up the now comparatively smooth ascent, made so at great expense by the Big Cottonwood Lumber Company, and began to reach the camp ground at the Lake, at about 11 a.m. By good time in the afternoon all the company, numbering, 2,587 persons, with 464 carriages and wagons, 1,028 horses and mules, and 332 oxen and cows, were encamped and busily engaged in their several arrangements for the morrow.

Captain Ballo's Band, the Nauvoo Brass Band, the Springville Brass Band, the Ogden City Brass Band, and the Great Salt Lake City and the Ogden City Martial Bands were in attendance; also the 1st company of light artillery, under the command of Adjt.-Gen. James Ferguson, a detatchment of four platoons of Life Guards, and one platoon of the Lancers, under the command of Col. R. T. Burton, and one company of Light Infantry, under the command of Captain John W. Young.

Col. J. C. Little, marshal of the day.

At 4 p.m. the Martial Bands serenaded the camp.

At sunset notes from a bugle summoned the Saints to an eminence near the centre of the camp ground, when President Brigham Young made a few remarks, recounting the mercies of God to this people in delivering them from the power of their enemies, in making the desert places blossom like the rose, and the sterile plains yield luscious fruits and golden grain, in loading the leaves of the trees and shrubbery with honey dew, and in increasing our flocks and herds in a marvellous manner. After President Young had concluded his remarks, President Heber C. Kimball offered a prayer of thanksgiving unto God, for His goodness to His people, prayed for Israel and Israel's enemies, and renewedly dedicated and consecrated unto God the ground, the waters, the timber, the rocks, and all the elements pertaining to the stream upon whose head waters were assembled to celebrate the tenth anniversary of the entrances of the pioneers into these valleys.

Three spacious boweries, with plank floors, had been provided by the B. C. Lumber Company, and a large number passed the evening in the joyous dance.

July 24th, each one began to enjoy the privilege of the occasion as best suited their several tastes and feelings, in accordance with the order of the day, giving liberty to all to do as they pleased, occupying their time and opportunities in a manner the most conducive to the greatest amount of happiness and comfort.

The different bands played at intervals throughout the day, and greatly added to the zest of the varied sources of enjoyment.

At morning assembly the choir sung "On the mountain tops appearing." Prayer by Elder George A. Smith. President Kimball gave a few instructions for the government of the company in their exercises during the day, and President Wells said that on account of the large number of people, President Young wished them to attend to prayers at their several tents.

The stars and stripes were unfurled on two of the highest peaks, in sight of the camp, and on the tops of two of the tallest trees.

At 20 minutes past 9 a.m., three rounds were fired from a brass howitzer, for the First Presidency of the Church of Jesus Christ of Latter-day Saints and our rights and independence. At 15 minutes past 10 a.m., three rounds were fired for the "Hope of Israel." Captain John W. Young's company of Light Infantry were paraded, and elicited admiration and astonishment from all beholders. This company numbers fifty boys, ranging from 10 to 12 years of age, and was furnished with tasteful uniform by Governor Young, and truly they are the "Hope of Israel."

At about noon, Bishop A. O. Smoot, Elders Judson Stoddard and O. P. Rockwell, and Judge E. Smith, rode into camp, the two former from the States in twenty days.

At about sun set the camp assembled for prayers, when President Wells made a few remarks in relation to the latest tidings from the States, upon the order of leaving the ground in the morning, and concluded with prayer. Songs by brothers Poulter, Dunbar, McAlister, and Maiben, commenced the evening's exercises; after which dancing and general hilarity continued to a late hour.

On the morning of the 25th, the company began to vacate the ground by day break, every one apparently highly gratified with the privileges they had been so blessed in enjoying.

G. D. WATT, Reporter.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 622.)

OBJECTION: "The doctrine of human depravity is denied; and in their Magazine, total depravity is denounced. Children are said not to need baptism, because they have no sin, and are alive in Christ; consequently the exertions to evangelize the nations of the earth are not needed."—"*Mormonism Weighed*," *&c., by S. Haining.*

ANSWER: We certainly were never before aware that "the doctrine of human depravity is denied" by the Latter-day Saints; although it is quite possible that, "in their magazine," the sectarian notion of man's innate and connate "total depravity," in every single feature of his individual character, may have been "denounced." The latter-day servants of God, however, both in their preaching and in their writing, continually avow the awful and indisputable fact of "human depravity." The fallen state of mankind is the perpetual burden of their discourses; and their mission, and duty, and aim are to point out to their fellow-men their low and degenerate condition, and to make known to them those Gospel principles which, if received and obeyed, will save or exonerate them from their guilt, purify them from the depravities of their nature, and exalt them into the kingdom and favour of God. The sad and lamentable fact of "human depravity" is too plain and self-evident to be doubted or denied. Its demonstrations are too legibly drawn upon the page of history to be controverted. Its proofs are traceable in furrows of blood, deep and indelible, upon earth's broad tablet. The sacred volume of Inspiration, too, is unmistakeable in its depicture of the sad fact. "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) "All have sinned and come short of the glory of God." (Rom. iii. 23.) "The whole world lieth in wickedness." (1 John v. 19.) "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John i. 8, 9, 10.) Similar declarations to these are made in the revelations of God given in these latter-days; and the servants of God are proclaiming them abroad among all the nations of the earth, calling upon mankind to repent of their sins, and to obey the Gospel, which is "the power of God unto salvation to every one that believeth." How, then, can our opponent's objection be deemed at all admissible? He has entirely missed his aim. He has so far overshot his mark—in other words, the point of his objection is so far distant from the real facts of the case, that there is no perceivable connection between them: they can only be viewed, therefore, as contradictory opposites. He affirms that we "deny" "the doctrine of human depravity," whereas we admit the fact of universal corruption in all its force. His next objection is, that "children are said not to need baptism, because they have no sin, and are alive in Christ." This, however, is an erroneous statement. We do *not* say this of all "*children*," but of *infants*—that is, very young children, who are unable to discern between what is righteous and what is sinful. And, as a line must be drawn at some point, the Latter-day Saints are taught to instruct their children in the principles of the Gospel, and to prepare them for, and bring them to, the waters of baptism, at the age of eight years. Much might be said elucidatory of this important subject; but what we have here more particularly to do with is our opponent's stated objections. "*Sin*," says an inspired authority, "*is the transgression of the law.*" (1 John iii. 4.) How, then, can infants, who know nothing of the law or its prohibitions, be considered as guilty of "*sin?*" How can an unconscious infant be regarded as a wicked and depraved being? Infants are innocent before God, and are alive in Christ; "*for of such is the kingdom of God.*" "Verily I say unto you, Whosoever shall not receive the kingdom of God *as a little child*, he shall *not enter therein.*" (Mark x. 14, 15.) And again, "Verily I say

unto you, Except ye be converted, and become *as little children*, ye shall *not enter into the kingdom of heaven.*" (Matt. xviii. 3.) Now, the ordinance of water baptism is "*for the remission of* SINS," as s evident from Mark i. 4, 5; Luke iii. 3; Acts ii. 38; xxii. 16. Infants are not guilty of sin, being incapable of committing it. Why, then, should they be baptized for the remission of sins which they know nothing of, and of which they are not guilty? We now arrive at the climax of our opponent's objection:—"Consequently, the exertions to evangelize the nations of the earth are not needed." Because infants are not depraved—totally depraved beings,—because they are alive in Christ, are not guilty of sin, and are not proper subjects for baptism—which is an ordinance for the remission of sins,—*therefore* "exertions to evangelize the nations of the earth are not needed." (!!) Oh, what powerful and convincing reasoning is this! Avaunt, ye shades of departed logicians! Away with you, Reid and Taylor, Mills and Whately! Your comprehensive treatises are no longer needed! Hide your heads, ye daring wights; retire into inglorious solitude and obscurity, and venture not into literary circles again; for, know ye, that the Rev. Mr. Haining far outshines you, and all your rules of logical argumentation are now entirely superseded! You have told us that all conclusions, to be valid, must be drawn from legitimate antecedent premises, expressed or understood. But—pshaw!—hear our modern logician, *ex cathedra*:—"Children are said not to need baptism, because they have no sin, and are alive in Christ; CONSEQUENTLY *the exertions to evangelize the nations of the earth are not needed.*" (*!!*) This argument, or rather, this lame *apology* for an argument, puts one in mind of Jeremy Taylor's "tower built upon a bulrush!" At any rate, it is a very heavy superstructure to be raised upon so slight a foundation. Surely "children," or infants, do not constitute "the nations of the earth!" When Christ said to his Apostles, "Go ye, therefore, and teach all nations, baptizing them," &c., did he mean, Go and teach all *infants*, and baptize *them*, teaching *them* to "observe all things whatsoever I have commanded you?" We think not. Yet our objector, in the face of all rule and reason, law and Gospel, argues, because "children" or infants, having no sin, need no baptism, that "consequently" the Gospel need not be preached to the "nations of the earth!" If infants do not "need baptism," there are thousands of men and women that do. If infants "have no sin," there are thousands and millions of men and women that have. If infants "are alive in Christ," there are, alas, too many adults who are not, but who, on the contrary, "are dead in trespasses and sins," and are going fast down to perdition. Surely, then, there are many among "the nations of the earth" who need to be evangelized, and brought to a knowledge of the truth, who have long since passed the age of infancy and childhood. Besides, many of those who are now unconscious and innocent babes, will one day become men and women; and, unfortunately, as children grow in stature and increase in years, the traditions of society which entangle them, grow with their growth, strengthen with their strength, and increase with their years, and the noxious vices and evil influences of this sinful world contaminate and destroy them. Hence, long before arriving at full manhood or womanhood, the once smiling babe, or guileless, sinless child, has a heavy load of guilt to answer for; and that very guilt—that load of sin and depravity, thus gradually acquired—if unrepented of, and unforgiven, will assuredly sink its possessor deeper and deeper into wretchedness and woe, and finally into hell.

(*To be continued.*)

HOME CORRESPONDENCE.

LETTER OF INQUIRY.

16, Crown Street, Aberdeen,
October 5, 1857.

Mr. Orson Pratt.

Sir—I am one of these simple inquirers, who, on the subject of religion, have carefully examined most creeds, and in my own estimation at least, have found them wanting. I have compared these creeds, professions, and practices, with the only standard they generally appeal to—the

Bible; but there I am unable to find a likeness of any of our professing Christian bodies. In my judgment, no one creed of all the sects I have met with is based on the Bible, or has even the slightest resemblance to New Testament doctrines or practices; and all are, at best, but a vile, spurious imitation. If religion, as at present taught, were true, it would be the same in every feature as when taught by Christ and his Apostles. The same *signs would follow those that believe*, and the same *promised Spirit would be given*—not to all who might claim, or even assume they had got these gifts— but to all true believers; while, without this, the very Scriptures themselves become a mere empty form, a cold monotony of words, from which evidence to authenticate has departed, even if it had ever existed. Of this the present state of the church, so called, affords ample proof, as professors insist that these powers, signs, &c., did exist in the Apostolic age; but, save the Roman Catholic, few admit that their existence ever reached a later period. The Tractarian sect in the English Church claim, instead, Apostolic succession, as a harmless horse to get over the absurdity of their peculiar position. These exceptions only show that the Word alone is not, in their estimation, sufficient authority. In this they seem right; but in their way to supplement that authority, wrong; as without the powers, signs, and gifts, the Church as a proselytizer ceases her mission; nay, she is even unable to defend her position, and already has, in our popular sects, ceased to exist as a truly Christian church; and the apostacy is every way complete.

Whether or not your body be an exception to the sweeping charge, is more than the proofs I have enable me to say. I have had some slight intercourse with members of the Latter-day Saints, or body called Mormons, but that intercourse has been always short of conviction. Whether the fault lay with them or with me, I know not, but I believe the fault has not been altogether mine,—at least I hope so. However inveterate my unbelief may be, I am not of those who would pray earnestly for the outpouring of the Spirit, while disbelieving entirely in that Spirit's manifestations. I believe that signs were manifested, and that they would be so still, were our churches what they profess to be—the churches of Christ. If they are not recognized by the Great Head, such manifestations are not to be expected. On this point alone do I prove them spurious, even were not their doctrines altogether unscriptural, which in most cases they are.

The Catholic Church claims infallibility, I admit; but her doctrine and practices do not substantiate that claim; neither has she ever been able to prove possession of the gifts she claims. The claim is based on Apostolic succession, the links of which are broken. Lately the teacher of some half-score of Baptists agreed to cure me of my disease on the subject of extraordinary gifts, and treated me with strong doses of what he had not only found sufficient to cure others, but had actually cured himself. He undertook to show that he had the amplest Scripture evidence to prove that these gifts, &c., were to cease with the Apostles. I do not suppose that I have convinced him, but it is certain that I have entirely silenced him.

I see much to admire in the system established by Smith. He does no violence, as far as I see, to the truths of Scripture. The social system based upon it seems just and equitable to all, and not a robbery of the poor. From the position chosen for a settlement, it needs no prophet to predict that the whole world lies at your feet; for by carrying out that system honestly, it seems clear that you are destined to rule the earth. But enough; I have left no room to apologize, and would not do so if I had; but must, in justice to myself, say a few more words.

I am pretty free from prejudice, and am anxious to arrive at truth. If you can help me, and feel so disposed, I am prepared to listen to you, and to weigh your remarks with candour. I shall also be open to conviction when the facts are such as I can understand to agree with sound reason. I cannot resist facts, if I know them to be such; but am not, on religious subjects, likely to be convinced by sophistry. Whether you think it worth while to notice this or not, lies with yourself. I wish you to do so, or I should not have written at all. . . . .

I do not believe the lying stories about the Mormons, or about Brigham Young; and the idea of sweeping them from the earth, so generally entertained, is simple, villanous, and will not take place. I say this without reference to the truth or otherwise of the system. It is clearly

destined to spread and flourish whether true or not. Many a system of error has done so, perhaps, more rapidly than truth.

I am, sir,

Yours obediently,

A. C.

[We insert the foregoing letter, and add a few words by way of advice to all who are candidly seeking after truth.

When Jesus and his Apostles made their appearance among the Jews as religious teachers, they found various religious sects in existence as at the present day. The Gospel which our Lord taught had been preached in the days of Abraham, to the Antediluvians in the days of Noah, and to the children of Israel again in the days of Moses. The Scriptures inform us that the Gospel did not profit the children of Israel because of the unbelief of those who heard it. They transgressed the pure and holy principles of the Gospel; therefore, as Paul says, "The Law was added because of transgression."

During the several Gospel dispensations that had existed prior to the advent of our Saviour, the people were taught to look forward with an eye of faith to a time when the Messiah would come and make an atonement for their sins, as we now look back with an eye of faith to the day when the promised atonement was made.

When Jesus beheld the dark and benighted condition into which the religious world had fallen, by their having lost the spirit of revelation, he told them to search the Scriptures, for in them they thought they had eternal life, and that they testified of him. The Jews were then in possession of the Old Testament Scriptures, which pointed to a day when the Father would send his Son into the world. They also pointed out many circumstances that would accompany his advent and ministrations.

The course pursued by him was to manifest to a few the divinity of his mission, and send them forth among the people to reason with them from the Scriptures, and bear their testimony to the truth. As the Old Testament pointed to the great work to be done upon the earth at the time of the first coming of the Lord, so the Old and New Testament Scriptures, with a greater degree of clearness, point to the great Latter-day work which is to be done prior to and at the second advent of the Messiah. And as it was necessary to send a Prophet to prepare the way in the former dispensation, so it is in the latter. The Scriptures clearly show that another Prophet will be sent prior to the great and notable day of the Lord's second advent. In the present divided state of the religious world, it is indispensably necessary that an inspired man should be raised up with authority to declare "Thus saith the Lord" to every principle or doctrine taught by him, or the Scriptures cannot be fulfilled; for they definitely point to a time when all shall see eye to eye, when all shall know the Lord, from the least to the greatest; when peace and harmony shall reign throughout the earth. In the absence of direct revelation, one man has the same right to promulgate his opinions as another, and the sad condition in which we find the religious world shows that the blind are ever too ready to be led by the blind. The world by their wisdom cannot find out God. As seminaries of learning, Theological Institutes, &c., &c., increase, in the same ratio do religious divisions increase. New sects and parties are continually being multiplied. In the midst of all the darkness, and division, and religious strife, by which we are surrounded, is it not rational to expect that God our Father, whose mercies are over all His works, will lend a listening ear to the cries of the upright, and manifest the truth to them by revelation? We say it is. The course that we advise all honest inquirers after truth to pursue is this: Compare the doctrines of the various religious sects of the day with the doctrines of the ancient Prophets and Apostles; exercise your own judgment independently of the opinions of any man; and pray to God, with faith in the name of Jesus, to aid you, by the Spirit of truth, to come to correct conclusions. Our experience proves that all who take this course, will find the most happy results to ensue. It is the privilege of all persons who will repent of their sins, and seek for it, to have it manifested to them, that the Gospel is again restored to the earth, and that Prophets are now leading the people of God. By revelations and by miracles wrought through Joseph Smith and the Apostles of this dispensation, many witnesses to the truth have been raised up, and are

now being sent forth as such to the inhabitants of the earth. All who let the testimony of these living witnesses have due weight with them, and do not resist the Holy Ghost, will come to a knowledge of the truth.—Ed.]

VARIETIES.

What is an Eclipse?—"An eclipse," said a Jack tar, profoundly, when asked for a definition, "happens in this way,—it's only the moon that breaks adrift and gets athwart the sun. It's all right by and by, for the old boy puts the helm hard over, and then it's all plain sailing."

How to be Miserable.—Sit at the window and look over the way at your neighbour's excellent mansion, which he has recently built and paid for, and sigh out, 'Oh, that I was a rich man!' Get angry with your neighbour, and think you have not a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, 'When shall I be buried here?' Sign a note for your friend, and never forget your kindness; and every hour in the day whisper to yourself, 'I wonder if he will pay that note.' Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine, till you have put the owner to a great deal of trouble. Believe every shilling passed to you is but a sixpence crossed, if you should take it. Put confidence in nobody, and believe every man you trade with to be a rogue. Never accommodate if you can possibly help it. Never visit the sick or afflicted, and never give a farthing to the poor. Buy as cheap as you can, and screw down the lowest mill. Grind the faces and the hearts of the unfortunate. Brood over your misfortunes, your lack of talents, and believe at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty. Then you will be miserable to your heart's content (if we may so speak), sick at heart, and at variance with all the world. Nothing will cheer or encourage you; nothing will throw a gleam of sunshine or a ray of warmth into your heart. All will be as dark and cheerless as the grave.

Thunder.—It is well known that in old times, and indeed up to a comparatively recent period of history, eclipses, meteors, and comets have been viewed with awe and terror by all who saw them. They were regarded as dire portents of some coming calamity, or as signs of the anger of that Power which, under some form or other, has been worshipped in all ages. If such was the effect of these harmless appearances, it will reasonably be supposed that thunder-storms, which sometimes visibly resulted in death, would be regarded with still more fear. Such, in fact, was the case, and we find that the kings and heroes of old were, in many instances, no more exempt than the vulgar from the dread thus excited. Augustus trembled at the sound of thunder, and always carried on his person a seal-skin, which was then supposed to be an infallible protection from thunder. When a storm approached he would hide himself in the cellars of his palace. Suetonius, who gives us these details, states also that Caligula was struck down with terror at a flash of lightning, or a peal of thunder, and that *he* was accustomed (tastes are various) to hide himself under his bed. The ancient inhabitants of Russia placed thunder in their list of evil deities, and they erected a gigantic statue of the god, round which a perpetual fire of oak-boughs was kept burning. The Peruvians, who worshipped the sun as the supreme deity, regarded thunder as the minister of that god's anger; the places struck by lightning were marked by them with peculiar signs; no person was permitted to enter them, and they were regarded as for ever accursed. At the time of the invasion of Peru, the Spaniards, who carried fire-arms, were taken for supernatural beings, charged with the vengeance of the deity; and this idea contributed in no small degree to weaken the resistance of the Peruvians. The many experiments which have been made on atmospheric electricity have resulted in establishing the following facts:—The clouds are usually charged with positive electricity, that is to say, the same electricity which is produced by rubbing a glass with a piece of cloth. During a storm it sometimes happens that there are also clouds which are charged with negative electricity, and as the opposing electricities attract each other, we see the clouds moving about with great rapidity, and often against the wind. A grand electric spark, or flash of lightning, is produced by the collision of these two kinds of clouds, and the noise which accompanies the flash is echoed from the neighbouring clouds, or from different objects on the earth's surface. Thus we explain the rumbling of thunder which is heard long after the flash has been observed, in consequence of the well known fact that light travels with far greater speed than sound.